

But there was one matter, impugning the truth of our Lord Himself, and striking at the very existence of the christian religion, upon which every diocese had been fully informed. All had felt and were prepared to speak definitely on the greivous scandal of Colenso. Yet this most weighty matter was passed over slightly. "Considering," says the Bishop, "that the last words of our Lord from heaven commend a bishop of the Church for reproving heresy, and censure another bishop for suffering it, I look with fear and trembling, not at the trial of Bishop Colenso, but at the trial before God and the world of the Anglican Church. If this Church had been always merely acting on the defensive, she might have had some apparent excuse for her slowness in resorting to active measures. But since the Reformation she has been controversial and anti-Roman in her character to such an extent that some of her teachers and disciples seem incapable of speaking or writing on almost any theological subject without some hard names given to Roman Catholics. Is all zeal to be expended on their form of error? Whatever Roman Catholics may have added to the old faith, at all events they believe in common with ourselves, in the fall of man, in our redemption by Christ, in the genuineness and authenticity of the canonical books, in the eternal punishment of the cursed, and the secure hapiness of the blessed, in the Trinity in Unity, and the worship due to Father, Son and Holy Ghost. In these fundamentals we are in union with them, and because we disagree in other and important points with the Roman Church, are we to allow one who denies that which is common to all Christians to be considered in full communion with us, whilst we repel those who are guilty of no such blasphemy? This is no question, be it observed, of the legal title and temporal status and salary of the offender; it is a question of the very foundation of all Christian teaching." So long, the Bishop thinks, as we do not publicly and thoroughly excommunicate a denier of our Lord, we cannot lay the blame of the Colenso difficulty at the door of the civil power. If holding communion with those who deny our blessed Lord be unscriptural and anti-christian, "then it seems to me," says the Bishop, "that a more necessary subject could hardly be imagined for a collected body of Anglican bishops than the proof that such accusations are true, and the steps that should be taken, if they be true, to purge ourselves from all participation in such errors. Further, I fear, lest by refusing to deliberate on so awful a subject, and by throwing all the burden on the civil power, we may be found guilty of placing the spiritual powers of Christ's Church in abeyance, and of laying the truths of the christian religion under the feet of the world, and of representing them as secondary to the temporal accidents of worldly fortune and position." If the Lambeth Conference had by its public act excommunicated Colenso, and the Civil power had afterwards seen fit to retain him in his position, so far as the temporalities of the Church are concerned, the State would have been answerable—our souls would have been free. But the Bishop feels that the Anglican Conference—as a Body—"put aside the one point which called for their immediate deliberation; and though a declaration on the subject was signed by many bishops present, it was not the official act of the whole body, nor of a majority of the body."

From the present agitation for the abolition of Church rates in England, the dis-establishment of the Church in Scotland, and the West Indies, and other signs of the times, the Bishop argues that the Church must learn to lean less on the temporal accidents of her position, and more on the support which she may reasonably hope for from the spiritual powers entrusted to her by her Great Head. Whilst, therefore, the Bishop would not willingly move a stone of the present establishment,